



"And when the day of Pentecost was fully come they were all with one accord in one place." Acts 2:1. "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4.

August 14, 1937

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## Satisfied or Contented

T. S. PAYNE

To satisfy is to convince, make sure, or pay off. We make plans to accomplish certain things and when we reach our goal or get paid off, we are satisfied. To be satisfied implies that one complacently takes conditions as they are and does no care to change them. To be content implies that though one sees around him many things that he would like to change and he hopes to change, there is a quiet, unruffled peace within.

While the Apostle Paul was confined in a Roman jail, he made a statement that has often been questioned by those whose faith is limited to the narrow confines of one's natural ability to comprehend things.

It was in this prison that he wrote, "I have learned in whatsoever state I am therewith to be content." Suppose he had made up his mind to take things as they came and make no effort to change conditions more to his liking, he would have used the word "satisfied" instead of the word "content." In reality, he had learned to have peace on the inside in spite of the galling, repellent conditions on the outside.

If Paul were living now he would not say he was satisfied with conditions that exist in Texas, and throughout most of the world. There are many outstanding indications of prostitution, the evils of the picture shows, the gambling devices, liquor stores convenient for men, women

and children. Such as the above have been made possible in this land of boasted religious liberty. Worst of all, these evil things are being indorsed by godless men and women whose names appear on some church roll. The lack of Holy Ghost fire in modern pulpits has resulted in empty pews in the church houses all over the land.

If Paul were here today and looked upon these and countless other perversions of high things, he could not be satisfied.

But even as he looked upon all the confusion, strife, folly and sin of modern society, there could be a God-implemented entity on the inside that would make it possible for him to say, "Even as I meet all these jangling discords in this terrible depressing atmosphere, I have learned how to be content—to possess my soul in peace in spite of adverse external conditions."

It is characteristic of the nightingale to do its sweetest singing in the dark or during the storm.

Paul had the sweet song bird in his heart that gave him contentment even when he was most dissatisfied with his surroundings. It would be quite difficult to make a pessimist out of a man who had made that supreme discovery of how to be content.

When he was in jail with his feet in the stocks and his old tired back still

bleeding, he was able to sing songs of praise to God.

When he stood before an infidel judge he talked to him about Jesus.

When he came to the end of the way and the sun of his life had almost gone down, he testified that Jesus had a crown of righteousness for him. When his cup was filled to the brim with sorrow, he talked about rejoicing in tribulation. When he was meeting reverses on every hand, he declared it would work out for the furtherance of the gospel.

When he was on trial for his life and had been forsaken by his last earthly friend, he said the Lord stood by him.

When he had been misrepresented and slandered he wrote the world's greatest message on love. 1 Cor. 13.

When he was on a sinking ship, he bravely and calmly showed those old frightened seamen what true courage means.

When he was facing death, he said, "For me to live is Christ but to die is gain."

When he was given the exacting and dangerous task of preaching the gospel to Rome, he quietly folded his arms and said, "I am ready."

When his lot was cast in a certain wicked city where he was beset with such dangerous opposition, he bravely said, "I will stay in Ephesus."

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## Notices

To whom it may concern: Brother Jas. A. Wallace is no longer a bishop or member in the Church of God. His authority was revoked by the State Board of the Church of God (Colored), Fort Lauderdale, Fla., Aug. 7, 1937.—J. H. Curry, overseer of Colored Work.

The revival is still on at Charlottesville, Va. Souls are being saved, sanctified and filled with the Holy Ghost. This is the sixth week and the crowds are large and interest is good. At present the writer is conducting the services assisted by others.—Anna E. Landes, leader.

We ask that the Church of God pray for our revival which started at the Church of God, 411 Wright St., Wilmington, N. C., Sunday, Aug. 8, in charge of Brother Yow, assisted by our good pastor, Brother H. T. Durden. At the close of the revival, no shorter than two weeks, we will have a home coming day and dedication service, an all-day feast from above. The church will be dedicated to the Lord by our good state overseer, Brother John L. Stephens.—Humbly, A. F. Wilson, 54 Spafford, Wilmington, N. C.

We have started a revival at New Center. Please pray for the success of this meeting, pray that God will save, sanctify, baptize with the Holy Ghost and heal the sick and afflicted. We are building an arbor to hold the meeting in as it is now being held in our home. Brother Charlie Gossett, our pastor, is conducting the revival. We have a hard fight here. Anyone who feels led to come and help us, the arbor is located near Rives crossroads on the Widner settlement road at Caneday bridge.—Bell Taylor, clerk, Baileyton, Ala.

To whom it may concern: I am no longer clerk of the Church of God at High Point, N. C. For further information write to J. T. Stallings, pastor.—H. E. Driggers.

The Cullowhee, N. C. camp meeting will begin at Cullowhee, N. C. Aug. 15 and will run until Aug. 22, D. V. Everybody is welcome. Come and bring sheets, pillows and any camping outfit you have or can get. A good many can sleep in the church. Bring a tent if you have one. We will try to secure homes for as many as possible at a reasonable rate. Be sure to pray for the Lord to bless on this occasion. Bring your musical instruments. Let's look for a great time in the Lord.

Brother John L. Stephens is expected to be general manager. Many good ministers from various sections are expected.—E. D. Hopkins, Cullowhee, N. C.

The Missouri state convention of The Church of God will convene at Cantwell, Mo., Aug. 26-29, 1937. Beds and breakfast will be free and there will be a stand on the grounds where lunches can be obtained at reasonable prices. Churches, please see that your pastors attend this convention as they need to be present. All other ministers be sure to attend. Our General Overseer and other out-of-state ministers will be present. Every one welcome. Please pray earnestly that this convention will be a great success.—Yours faithfully, H. N. Scoggins, overseer of Missouri.

To the saints everywhere: We have begun the Pine Grove district camp meet-

**MISSION BOARD MEETING**  
September 20-22, Inc.

**COUNCIL OF TWELVE MEETING**  
September 23-October 3, Inc.

**BISHOPS' COUNCIL**  
October 5-12, Inc.

**GENERAL ASSEMBLY**  
October 8-14, Inc.

ing which is convening at the Pine Grove Church of God, six miles from Odum, Ga. The Lord is blessing. Love, fellowship and a co-operative spirit is prevailing and we are looking for people from different parts of the country to attend this great meeting. We ask everybody to pray that many souls will be saved during this meeting.—A brother in Christ, Gary Jackson, district pastor, Rt. 2, Odum, Ga.

The first state Y. P. E. and Sunday School convention of Illinois will convene at Harrisburg, Sept. 3-5, inclusive. We are expecting God's presence and a wonderful time in the Lord. All Y. P. E.'s in the state are expected to send delegates. We are also expecting many of our friends from other states. Entertainment will be free, so everyone come and enjoy this feast with us.—Evelyn Scogin, state Y. P. E. superintendent, Urbana, Ill.

The Walhalla, S. C. district convention will convene at Wahalla Aug. 13-15. We are expecting a good time in the Lord. Everybody is welcome. Come pray-

ing. I ask each pastor to be here. R. P. Johnson, state overseer, will be in charge.—B. T. Sprouse, district pastor.

To the churches on the Elkins-Bayard districts: Our district Sunday School convention will convene at the Church of God at Bayard, W. Va., beginning Saturday night, Aug. 21, and continuing all day Sunday, the 22nd. Dinner will be served in a beautiful park. We are expecting our state superintendent, Brother Blackwell, also our state overseer. We extend a hearty welcome to all ministers and laity of other districts. Pastors, make a great effort to get your Sunday School there. Bring your music instruments and try to be there on time. There will be interesting messages both Saturday night and Sunday. Our other conventions have been a success, let us make this a real success by being loyal in attendance.—Faithfully, R. L. Rexrode, district overseer.

The annual home coming of the Church of God at Pratt City, Ala. will convene the first Sunday in September. This day is set apart to raise funds to lift the indebtedness of the church. We would like for each member who can to bring \$25.00 or as much as possible to help pay this. Some have pledged \$25.00. Please consider this. If you cannot come, send something as we want to raise the full indebtedness on this date. We invite everyone who can to be present. We are expecting the Lord to bless. Send all contributions to H. H. Honeycutt, clerk, 1706 26th Ave., N. Birmingham, Ala.

Aug. 15 a radio program will go on the air from WCPO Cincinnati at 2:30 p. m., Cincinnati time. This is a Church of God program in which a number of Church of God preachers and singers will take part. This program will be on the air thirteen times, each Sunday at 2:30 p. m. under the direction of O. C. Crank. The station operates on 1200 kilocycles. A letter or card from all interested would help us much.—Yours in the Master's service, O. C. Crank, 1176 Harmon Ave., Hamilton, Ohio.

We expect to have our home coming and dedication service Sept. 5. We invite all our neighboring churches, also the public. Bring a well-filled basket. We are sure the Lord will be present. Come and enjoy the blessings of the Lord.—Jesse Sutherland, pastor, Freeburn, Ky.

Every one is invited to attend the revival now going on at Mount Olive, near Cleveland, Tenn. Many are attending and interest is increasing. Pray for the meeting and come be with us.—Joe R. Little.

# THE CHURCH

Sermon Preached by Rev. Paul H. Walker, at the Northwest Camp Meeting, Minot, North Dakota, July 6, 1937

I am wholly responsible for this message I wish to bring this afternoon. No one has asked me to preach this sermon but I told the management I would like to preach it and they kindly consented, which I appreciate. First, I wish to say that I am glad for old time salvation that keeps me happy and looking onward toward an upper and better kingdom. I have nothing to say by way of sarcasm and do not intend to become sarcastic or synical in the delivery of this message, but I intend to stay inside the lids of this Book, and if we do we are pretty safe, aren't we? I'm not going to preach to you what men have put in my heart, but I'm going to endeavor to bring you what I feel the Lord has made a reality to me, not because of any special vision or revelation but because of the simplicity of the gospel. I wish to say further that I am a stickler for what the Bible teaches in its fulness. Therefore, I have no fear in dealing with the subject before us,—The Church. We have preached many sermons in the northwest on the subject of the Church but we have never preached one like the one we will preach today. You may say before I get through "Paul Walker, you have changed your theology." My theology may change often but God's never does. I want to be where I can always change when I find I am wrong. The change may bring the disapproval of men but I choose the approval of God in preference to men.

We will find our scripture lesson in Eph. 1:1-10. "Paul the Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Notice: this Epistle is written to the saints at Ephesus, and if it was good for the saints at Ephesus it is good for the saints in Minot; it is good for all saints. "And to the faithful in Christ Jesus." It is written to those who are faithful in Christ Jesus. "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." If you want to get in heavenly places get in Christ. You believe that? "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." What makes us accepted in the Beloved? Nothing more or less than the grace of God. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches

of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the MYSTERY of His will, according to His good pleasure which He hath purposed in Himself." Who are "us"? The faithful in Christ Jesus. That's who He was writing to, wasn't it? Surely. "That in the dispensation of the fulness of times He might gather together in one all things in Christ, BOTH which are in heaven, and which are on earth; even in Him." This is the final consummation of dispensations when He shall have gathered all things together in one, even in Him. We have not yet reached that period (only as we live in this particular dispensation) but all dispensations,—the Church in the wilderness, those who constituted the dispensation of Conscience, every one that has been involved in the great economy and plan of God who have met the requirements in the dispensation in which they lived,—some day will be gathered together all in Him. I like the word TOGETHER. Then He said, "together in one". I like the word ONE.

The Church is a spiritual institution known as the Body of Christ and founded upon a Rock. It's spiritual because the foundation of the Church is spiritual, Christ Jesus. The Church also is literal because it is made up of human beings and they are literal. I don't wish anyone to leave this afternoon until I have finished this discourse because if you do you will lose some of the main thoughts I wish to present which will leave you with the wrong impression.

The Church and the Body of Christ are the same. Turn with me to Eph. 1:15-23. "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto ALL the SAINTS cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power." The inheritance of His riches in glory is in the saints. He shall see His seed and be satisfied.—So says the Prophet. And what is the exceeding greatness of His power to usward who believe, according to the working of His

mighty power? Redemption, To whom? The believer. "Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things, to the Church, WHICH IS HIS BODY, the fulness of Him that filleth all in all." It is profoundly declared in so many words that the CHURCH IS HIS BODY. It is also declared that He is the Head of His Body, THE CHURCH. Is that right? The Body and the Church are the same. We proved it. We shall turn to Eph. 4:4 and prove it again. "There is one Body and one Spirit, even as ye are called in one hope of your calling." Verse 5: "One lord, one faith, one baptism." Verse 6: "One God and Father of all, who is above all, and through all, and in you all." Who is He referring to? Believers in Christ, saints! Note scripture lesson. Paul addressed his Epistle to the saints, believers in Christ. Could it be denied? Did he not say they were His Body? Did he not say the Body was His Church? Did he not say He was the Head of that Church? Most certainly. We turn again to Eph. 4:11-12. "And He gave some apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." Christ came to select a Body, a Bride, a Church; He paid a price to do it. He did it with the price of blood. Oh, the simplicity of the gospel! We turn further to prove the same point to Eph. 5:23. "For the husband is the head of the wife, even as Christ is the Head of the Church; He is the savior of the body." If He is the Head of the Church then He is the Head of the Body. He doesn't have a headless Body. We turn to Col. 1:16-18. "For by Him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him." Wonderful isn't it? All was created by Him and for Him. "And He is before all things and by Him all things consist; and He is the Head of the Body, The Church; who is the beginning, the first born from the dead; that in all things He might have

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## ✻ Editorials ✻

### I. WHAT THE CHURCH IS NOT

1. It is not a continuation of the "Jewish Dispensation" under another name.

The Jews have been shunted to a side-track that the "Main Line" may be clear for the message of the Church. Jesus said, "The law and the prophets are until John." If the Scriptures put MOSES and LAW in one dispensation and CHRIST and GRACE in another, let us respect the divine order and not join together what God has put asunder.

It is because some religious bodies believe that the Church of God is but another phase of what they call the "Jewish Church," that they insist on a "ceremonial ritual" and retain the priesthood with its altar, vestments, etc., and temple-like buildings; and call the ordinances of the Church of God "sacrifices" and "sacraments." They also go further and advocate a "state church," with the Church as the head, and claim that all the Old Testament promises of riches and glory have been transferred from the Jew to the Church. This we shall see is unscriptural.

### 2. It is not the kingdom.

John the Baptist came preaching that the kingdom of heaven was at hand. Jesus sent out the Twelve and Seventy to do the same, but the Jewish people rejected their King and the setting up of the kingdom was postponed. There cannot be any kingdom set up until the "nobleman farmer" who has gone into a "far country" to receive the kingdom, returns. Luke 19:11-27.

The Church is never confounded with the kingdom in the Scriptures. The Church is compared to a "house" (1 Tim. 3:15), to a "temple" (1 Cor. 3:16, 17), to a "body" (1 Cor. 12:27-31), but never to a kingdom. Christ is the HEAD of His Church (Eph. 1:22; 4:15; Col. 1:18), but He is never spoken of as its

### SPECIAL NOTICE

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INFORMATION.—If you change your address, you should promptly notify us giving the old address and the new address.

Always write names and addresses plainly. If we fail to get your name or address right, please notify us and we will take pleasure in making the correction.

We will do our best to keep from making mistakes, but if we make a mistake, we will take pleasure in correcting it if you notify us.

We invite all the workers to send us reports of interest from the battle field, if nothing else, a postal card telling where you are this week.

Help to make the Evangel a medium of information as well as a spiritual blessing.

This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

King. The Church's relation to Christ is to be that of a "Bride." Eph. 5:23-32; Rev. 21:2, 9, 10.

### II. WHAT THE CHURCH IS

#### 1. It is a "mystery."

The kingdom was no mystery. The Old Testament prophets describe it in glowing terms. But there was something that was a "mystery" to them, and that was what was to come in between the "sufferings and glory" of Christ. 1 Peter 1:9-12.

That is, between the CROSS and the CROWN. Jesus intimated that there was to be something that He called the "Church," but He did not say when it should appear, or what it would be like. Matt. 16:13-20.

The "mystery of the Church" was first revealed to Paul.

"For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if he have heard of THE DISPENSATION OF THE GRACE OF GOD which is given me to you-ward; how that by revelation He made known unto me

#### "THE MYSTERY"

which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that

#### "THE GENTILES

should be fellow heirs and of

#### "THE SAME BODY,

and partakers of His promise in Christ by the gospel . . . according to the

#### "ETERNAL PURPOSE

which He purposed in Christ Jesus our Lord," Eph. 3:1-11. From this we see that the Church was unknown to the Old Testament patriarchs and prophets.

That the Gentiles were to be SAVED was no mystery, Rom. 9:24-30. The "mystery" was, that God was going to form an entirely NEW THING, composed of BOTH JEW and GENTILE, to be called "THE CHURCH."

#### TAKING OUT A PEOPLE FOR HIS NAME

2. The purpose of this dispensation is

not only the conversion of the world but to get a people for His name. While Israel is a CALLED-OUT BODY, it is a NATIONAL BODY composed EXCLUSIVELY OF THE DESCENDANTS OF ABRAHAM. But The Church is not a national body for it is not composed of the people of any one nation but of individuals from every kindred, people, tribe, and nation. That Israel and the Church are distinct and separate and cannot be blended, is clear from the fact that their elections were made at different dates and that the election of the Church antedates the election of Israel for Israel was chosen in Abraham from the foundation of the world (Matt. 23:34), while the Church was chosen in Him (Jesus) before the foundation of the world (Eph. 1:4-6).

#### 3. It is the "body of Christ."

In Eph. 1:22, 23 we read—

"And hath put all things under his feet, and gave HIM (Jesus), to be the HEAD over all things to the church which is HIS BODY."

The context shows (v. 20), that this "headship" was not possible until Jesus had been raised from the dead, and seated at the right hand of the Father. The Church, therefore, could not have been in existence before there was a head, for God does not make headless things. The Church then is the body of which Christ is the Head.

#### 4. It is to be the "Bride of Christ."

We have a beautiful illustration of how Christ is gathering out His Bride, the Church, in the story of how Isaac got his bride.

In the Scriptures—

Abraham is a type of God.

Sarah is a type of Israel.

Isaac is a type of Jesus.

Eliezer is a type of the Holy Spirit.

Rebekah is a type of the Church.

Keturah is a type of Israel Restored.

When the time came for Isaac to have a wife his father Abraham did not want him to marry a Canaanitish woman, and so he sent his servant Eliezer over to Padanaram to get one for him from among Abraham's kindred. When Eliezer reached Padanaram he was divinely directed to the home of Laban, a grandnephew of Abraham, whose sister Rebekah God had chosen to be the wife of Isaac. Gen. 24:12-14. Rebekah consented to become the wife of a man she had never seen solely on the representations of Eliezer, and she departed with him, leaving her kinsfolk behind. As the caravan neared the home of Abraham we read that "Isaac went out to meditate in the field at the eventide" and saw the camels of his father returning, and Rebekah alighted from off her camel and was introduced by Eliezer to

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## News from the Mission Field

ZENO C. THARP, Secretary, Mission Board

### MY MISSION TOUR TO DATE

BY J. H. INGRAM

After leaving Germany I came across Lake Constance to Switzerland and overland by train through the Alps to Milano, Italy, where I spent one night before leaving for Rome. The trip was a most interesting one. I thought I had seen mountains before, but nothing like the beautiful snow-capped Alps. I made the trip across Europe by train in order to visit Brother Lauster in the work there and everything worked favorably to that end. The Steamship Line gave me a rebate on my ticket that brought my fare down to nearly half. Then the German government gave me a 60 per cent reduction on my fare through that country, also the Italian State Railways gave me a 50 per cent reduction on the condition I spend six days in Italy. I saved about enough here to pay my hotel bills. France offered me a 50 per cent reduction also and I was issued a book, but they wanted me to spend five days in Paris, visiting the World's Fair, so I cut that out and came across the corner of the country the shortest way.

From Milan, Italy I went to Rome where three days were spent, during which time I visited the Papal State in the Vatican. It was not possible at the time to get an interview with the Pope, neither Mussolini, but I was able to gather some very helpful information in regards to what is being done to restore the Roman Empire. I have a fine collection of pictures, etc., and hope to get out a booklet soon, on the fall and rising again of the Roman Empire, showing their future aspirations. This should be of special interest to ministers and other students of prophecy, but I will not take time and space at this time to write more about it.

While in Rome we went to see the tomb of St. Peter and the place where the early Christians were compelled to fight with the wild beasts. We also visited the catacombs—underground burial place of the Christians. This place was three floors down and was cut in the solid rock, most of it. The lower cuttings were about forty-five feet under ground, and there were little chapels dug out where the faithful ones met for worship and even lived during the times of awful persecution. We saw the bones of some martyrs preserved in the rock-hewn tombs after nearly two thousand years. Evidence

points to the fact that the Apostles Peter and Paul lived here until they were put to death and then their bodies were entered for the time being, until they were taken to their final resting places beneath St. Peter's and St. Paul's churches.

Mussolini certainly is bringing Italy out of the kinks—so to speak—and the country is fast becoming one of the most modern and best ordered states in the world. But oh! the great need of the gospel in that fair land. The route we followed was about 600 miles and nearly in a straight line through the kingdom. Southern Italy was very pretty with the olive and fig groves and the grape vineyards, etc. The older cities in many instances were walled about with stone and built on rocky precipices overlooking the valleys.

We had to wait two days for the ship in Naples and took advantage of the opportunity to visit the ruined city of Pompeii, buried up by the volcano Vesuvius during the eruption of 79 A. D. The city has lately been dug up and partially restored, and signs of the awful sin and vice that existed was in evidence everywhere, even though nearly two thousand years had elapsed since its destruction. We saw some of the bodies taken out, which were petrified and showed how the people died writhing in pain. It was a terrible sight! Then we went to the top of the mountain which was in eruption. It looked like a lake of fire and brimstone in the main crater. Part of the time we were walking on a thin crust that looked like it would break through at any moment. When the eruptions would occur, fire and smoke were blown high in the air and molten chunks of lava fell all around. It certainly was like torment, and is as near to it as I ever want to be. The volcano in eruption presented a weird scene at night.

On the way to Egypt, crossing the Mediterranean Sea, we passed another volcano, the Stromboli, which has been in eruption since the time of Herodotus—about 500 B. C. It is on a small island that arises abruptly from the sea on the side that is in eruption. It is commonly called "Nature's lighthouse" by mariners, and could be seen some forty miles away. Stromboli seemed to put on an extra display of fireworks this night, when we passed very near about 11:00 P. M.

On the way over we passed between the islands of Claudia and Crete, made famous by Paul's missionary journeys. We sailed very near land and were most of

the day passing Crete, which had a very high mountain range running the full length of it. Some high peaks still had snow, though it was late in June.

At this writing I am in Egypt, having concluded a prospective mission tour of the Near East—Asia Minor—visiting in The Holy Land, Trans-Jordania, Lebanon Republic, and as far as Damascus in Syria.

Many things have combined to hinder my present program, but I feel that much valuable information and experience has been gained that will help me in serving the Church more effectively, wherever called upon to work.

The General Overseer and Mission Secretary of the Assemblies of God have made a special trip to Egypt since I was here last year and are making a last effort to corral the work that was formerly under their supervision. The brethren from Springfield, Mo. have spent a great deal of money and the lives of several missionaries have been sacrificed on this field, and as much as I love the Church of God, I feel that they have some priority rights over us, and I would be glad they could be sent a copy of this paper so they may see the position we are taking, as we do not want it to appear we are trying to undermine some one else. It is largely a question of policy, the governing of the work on the field, etc., that is involved here, and we will be free to take on any work not inclined to work under the other board, once a settlement is reached, and that should be right soon. We are most sure to have part of this work coming with us in the near future and should make it a matter of prayer, remembering too, there will be some financial obligations to assume in that event. You will be hearing from me again in India and China on the way around, and we hope to have some good news to break, God being our helper, so let us be much in prayer. Remember me especially, as I am cut off from home for the time, since mail only reaches me about every six weeks, and I rarely ever see the Evangel.

### My Visit to Kingston

To the Evangel family, greetings. I am glad to report my trip to Kingston, Jamaica. I left Grand Turk on the first of May on the Elders & Fiffe Co. S. S. Carare. The next day (the 2nd) about four o'clock the ship docked at the pier at Kingston. I then started looking to see if I could see Brother Hudson. I was looking all the time at him and did not know him. After a while he came on board, he and the Kingston church pastor, Elder W. A. Shaw. There I joy-

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## Requests

Please pray a special prayer for my little boy. He is having some kind of spells.—Your sister in Christ, Nellie McGee, Blackton, Ark.

We are in a meeting at Smithdale, Miss. and request the prayers of everyone. Pray for us that our throats will get better so we can sing, preach and pray. — Your brother in Christ, George Tingle, Smithdale, Miss.

Please pray for my wife, she is still in the hospital. Also pray for me. I have two boys and am trying to stay out in the gospel work and it is really hard on me. Pray that the Lord will hold me up and give me more faith and strength in every way.—Your brother, Cecil Tomlinson, Ada, Okla.

Please remember a very special request in prayer for healing. Also remember a very special unspoken request, God knows all about it. I also have a request for overcoming power along a certain line.—One who loves the Lord, B. N. Hugendubler, Palmyra, Pa., 1346 Derry Rd.

Please pray a special prayer for my husband. He is trying to seek the Lord and is possessed with demons. Pray that God will rebuke those demons and let him go free.—A sister under the blood, Zula Dyer, Double Springs, Ala.

Please pray a special prayer for two unspoken requests. — One who needs prayer, a saint of God, Lansing, Mich.

Please pray that I will get closer to God. I am living where there aren't any Church of God people, so encouraging letters will be appreciated. Pray that my son will come back to me or write me. Also pray that God will heal my body and that my brother in the Eastern State Hospital will be healed. Pray that God will save my children.—A sister in Christ, Mrs. Mary Allen, Horse Lick, Ky.

Dear saints, Louise Markins is in the Holden, W. Va. hospital in a serious condition. She wants prayer for her soul and body. She is a backslider earnestly striving to get back to the Lord.—W. R. Dalton, Verdunville, W. Va.

Dear friends, I am not saved and don't know anything about the Lord but feel like I want to be saved. Remember my wife. Everyone pray that God will

strengthen our home again and save me and my wife.—Yours truly, G. W. Chapman, Norman, Okla.

Please help me pray for my wife, she is not well. She complains of being sore and there is a knot swollen near her armpit. Pray that God will remove the growth and heal her. If anyone feels led to send her an anointed cloth, we will appreciate it.—Your brother in Christ, W. R. S. Lyons, Pulaski, Va.

Please pray a special prayer for my mother who has a bad sore on her foot. Also pray for my baby who is sick. Pray for my husband and me. Letters from our friends will be appreciated.—Mrs. Ezekiah Bartlett, Rt. 1, Box 71, Skyland, N. C.

Please pray that my husband will be saved before it is too late. Pray for my body, also pray that I will always stand true.—A sister in Jesus, Nettie Lee, 49 1st St., Lowe Mill, Huntsville, Ala.

Please pray for the healing of my body. I have an enlarged heart which is giving me so much trouble. Please pray for me to be healed as a want to be able to carry the gospel.—Yours in the Lord, James Edgeworth, Reform, Ala.

Please pray a special prayer for the revival at the Highway Church of God, O. J. Plake, pastor. Many souls have prayed through. Please join us in prayer for lost souls.—A sister in Christ, Mrs. Nora McElhaney, Fyffe, Ala., Rt. 1.

Please pray for the healing of my mother-in-law who is very sick. Pray that the Lord will help her overcome. Also pray for me and my husband to stand true.—A sister in Christ, Mrs. Albert Grant, Tamassee, S. C.

I ask you to have prayer for my sister. She has T. B. and there is no chance for her unless God undertakes. Her address is Mrs. Anna Townsend, 63 Scout St., Laurens, S. C.—Estell Reed, 112 Mill St., Eaton Rapids, Mich.

We started a tent revival at Monroe, N. C. Aug. 4 and covet your prayers that it will be a blessing and success.—Yours for lost souls, T. V. McCormick, Gen. Del., Monroe, N. C.

Please pray for my husband, he is in much trouble and I want the Lord to have His way in his life. No one but the Lord knows his condition.—A sister in Christ, Mrs. C. Arthur Perry, Easton, Md.

Please pray for my children to be

saved. Also pray for me to be strong in the Lord.—Your sister in Christ, Minnie Adams.

My little girl, Elizabeth, ten years old, has been sick since April 27 with rheumatic fever and an enlarged heart. The doctors can't cure her and she has so much faith. She believes He can heal her and prays so much and so do we. I want a good Christian home and her father says he has given up everything. Please pray that she will be healed and for us that we may be just what He would have us be.—A praying mother, Mrs. Robt. S. Calhoun, 233 Pine St., Trion, Ga.

Please pray for my head to be healed. Do pray that God will forgive me for everything and help me to give up everything, that I will have no desire for the things of the world. Pray that God will take the habit of smoking away from my little boy. Please don't forget to pray for the Lord to heal my head of catarrh and give me more faith.—Bertha Griffith, Greenwood, S. C.

We are in a battle for the Lord here at Coosa Valley Church of God. The enemy is working hard. Pray that God will break through and give us freedom and victory. We are few in number but are serving a big God. Pray for us.—Yours in the Master's service, Mattie Ball, Rt. 2, Vincent, Ala.

Please pray for my sister who has cancer. Also pray for her and her husband and five children to be saved, sanctified and filled with the Holy Ghost. The husband needs special prayer for his mind. They live in the "dust bowl" where several have died on account of the dust, on a farm near Moscow, Kans.—Mrs. N. M. Gregory, 1436 N. W. 2nd, Oklahoma City, Okla.

Please pray for my daughter. She has been sick five weeks and it seems the doctors don't do her any good. She doesn't see this way so it may take this to make them see. Pray that the Lord will save her soul and body. Pray for her husband that conviction will seize him and he will be saved.—A sister in Christ, Mrs. B. H. Meeks, 4 First St., Carrollton, Ga.

I want the saints of God to pray much for me. I have a very bad sore leg. I am in bed with it. Also pray for Mittie Hayes.—Your sister in Christ, Mrs. S. L. Hayes, Star Rt., Eustis, Fla.

Pray for our tent revival that began Aug. 9 at Halpins Cross Roads conducted by our state evangelist, Brother Dismukes, and his wife.—Mrs. W. T. Yarbrough, clerk, Wedowee, Ala.



I want the saints of God to pray much for me. We live twenty-two miles from the nearest Church of God and don't have any way to go. I also have an unspoken request that I want you to pray about.—Your brother in the Church of God, A. L. Querry, Searcy, Ark.

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Dear friends, please pray a special prayer for me. I am suffering from a tooth I had pulled and it seems I can't recover. Please ask God to heal me for His glory, I am willing to suffer if it is for His glory.—A brother in Christ, E. W. Spivey, Rt. 4, Lyons, Ga.

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We are now in a tent revival at Cleveland, Tenn. The meeting has been going a week. The congregation is increasing and conviction is on many. Several have been blessed. We earnestly request the people on the field to pray that God will give us a soul-sweeping revival here.—W. J. Milligan, pastor, Church of God Auditorium.

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Please pray for me that I will draw closer to God, know His will, and be a blessing to some soul.—A sister in Christ, Mrs. Inia Hoederfield, Box 714, Galax, Va.

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Dear saints, pray for a dear sister at West Hillsboro, N. C. Her burdens are such that she needs your prayers. She had rather go by the way of death than go back in sin. Will you put your earnest, sincere prayers up to God for her deliverance? Also please pray hard for a dear brother of the Church of God at the same place who has gone back in sin, so we learn.—Humbly, A. F. Wilson, 54 Spafford, Wilmington, N. C.

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Dear saints, I have had two requests for prayer for the healing of my body in the paper. I am better but not completely well. Pray that the Lord will heal me entirely. Also pray for my little girl's tonsils as she is complaining of her limbs hurting and is so nervous. I have a boy thirteen years of age who can walk or talk but very little. Oh, dear ones, do earnestly pray for him, for the Lord to completely heal him. I thank those who prayed for me. My companion needs Jesus so badly, also my children, please take them to the Lord. I want to get closer to God so pray for me. I also thank those who wrote encouraging letters. May the Lord bless His children.—Mrs. George Hebb, St. George, W. Va.

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Please pray for me to stand true and be an overcomer. I have some friends who have gone back in sin, pray a special prayer for them. Pray that God will remove the hindrances that are keeping His people from church.—A sister in the

Church of God, Lessie Bryan, Hemp, Ga.

Please pray for me, I am suffering with inward cancer and getting worse every day. If anyone feels led, please send an anointed cloth and fast one meal for my healing. If there are any saints in Houston, Tex. who belong to the Church of God, please write me. I want to get in touch with you at once.—A sister, Mrs. W. A. Barlow, Rt. 2, Utica, Miss.

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Please pray for me, I am a sinner. I want salvation. Sister Addie Mooneyham started a revival Aug. 7 at Sledge, Miss. Holiness has never been preached here. Pray God will give us a good revival and souls will be saved and that I will be in the number.—Ross Branch, Crowder, Miss.

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Dear readers, I am in one of the hardest trials of my Christian experience thus far. Please hold my hand up in prayer that I will suffer it out until God undertakes.—A young pastor of two years, J. S. B., Detroit, Mich.

(Continued on page 16)

## Obituaries

### SCALF

Sister Annie Scalf, wife of Brother John Scalf, pastor at Whitwell, Tenn. Church of God, departed this life June 11, 1937 at the age of fifty years. She was a member of the church at Elizabethton, Tenn. She was laid to rest at the Elizabethton, Tenn. cemetery. Brother I. H. Brabson preached the funeral. Pray for her unsaved children that God will save them.—Her sisters in Christ, Bertha Moiser and Elsie Hobock, Whitwell, Tenn.

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### WILLIS

Sister Martha Ann Willis died July 11, 1937 at the age of fifty-six years and eleven months. She was a member of the Church of God and was faithful to the end. Funeral services were conducted by Brother W. W. Smethers and interment was in the Edinburg cemetery.—Mrs. S. W. Roberts, Box 31, San Juan, Tex.

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### NEWMAN

Mrs. John Newman was born Oct. 1, 1867 and died Aug. 2, 1936, age sixty-eight years, ten months, and one day. She lived a faithful, Christian life up until her death.—J. O. Cochran, 1207 N. 1st St., Nashville, Tenn.

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### CREWZ

Mrs. Lynch Crewz departed this life July 13, 1937 at the age of fifty-two years and ten days. She was a member of the Church of God at New Stithton,

Ky. The funeral was conducted by Brother Charlie Lockhart and interment was in the Phillips cemetery. May God bless Sister Crewz's entire family.—One who loved her, Dartha Clark, Vine Grove, Ky.

## MISSION PAGE

(Continued from page 5)

fully greeted them and I felt at home. They carried me to their home. Brother Shaw took me to the barber shop and gave me a good, neat trim and the overseer gave me a pair of shoes so I could look shipshape. I accompanied him to church that same night and they introduced me to the saints. I can't tell you how I felt when I saw so many saints at one service. I was again overjoyed and wondered at the difference between Jamaica and other larger fields. I don't know how I looked to them, but they amazed me. I could hardly understand them and they were the same by me, but after a little while I got to where I could understand them fine. Jamaica is a very beautiful place. No one will regret it if they take a visit there.

After looking around I saw the work of Jamaica was very large and expensive to the overseer on account of his not having a car. If he had his own car more work could be done and the outlay of money for this purpose could be used for something else. When the General Overseer comes there he has to spend so much money for his drives, and if the overseer had a car that money would be in his pocket for some other use.

I visited several villages where there were small groups of saints who heard of me and were sending for me to pay them a visit. But the time was very short and I had to return again to my field of labor.

I lived in the overseer's home and he saw how poor I was and took good care of me. Brother Hudson did all he could for me and I pray God's blessings on him. I spent five weeks in Kingston, Jam. When I got there I weighed 139 pounds and when I was leaving I weighed again and weighed 150 pounds. They were astonished for the short space of time. I give God the glory for His goodness towards me.

I can't write all I want to. I saw the grand coronation and there was much excitement. When I was about to leave Jamaica the saints gave me some clothing and food and took up an offering for me. We have some good sisters and brothers in Kingston, Jam. They stand for the real doctrine of the Church of God and I got built up on every side. I have a real determination to obey the doctrine. God bless everyone is my prayer.—A. W. Rigby, overseer Turks Island, B. W. I.

## EDITORIALS

(Continued from page 4)

Isaac and she became his wife.

So God has sent the Holy Spirit into this world in this dispensation to get a wife for His Son Jesus, and when the full number of the Church is complete, by the working powers of the Holy Ghost, Jesus will come, according to 1 Thess. 4: 15-17, and resurrect the dead in Christ and change the bodies of those who are ready to meet Him, and take them back to heaven.

We must not forget that there are "two brides" mentioned in the Scriptures. One in the Old Testament, and the other in the New Testament. The one in the Old Testament is Israel, the bride of Jehovah; the one in the New Testament is the Church, the Bride of Christ. Of Israel it is said—"Thy Maker is thine husband." Isa. 54:5-8. Because of her whoredoms, Israel is a cast off wife, but God, her husband, promises to take her back when she ceases from her adulteries. Jer. 3:1-18; Ezek. 16:1-63; Hosea 2:1-23; 3:1-5. Sarah is a type of Israel before her fall, and Keturah of Israel when God shall take her back again. She will not be taken back as a virgin, but as a wife. But it is a VIRGIN that the Lamb (Christ) is to marry. So the wife (Israel) of the Old Testament cannot be the bride (virgin) of the New Testament.

Again the "wife" (Israel) is to reside in the earthly Jerusalem during the Millennium, while the "bride" (the Church) will reside in the New Jerusalem. These distinctions make it clear that Israel cannot be the Bride of Christ.

As to the Church being both the body and bride of Christ, we have the type of Eve who was of the body of Adam before she was his bride.

## III. THE ORIGIN OF THE CHURCH

While, as we have seen, the Church had its origin in the mind of God

"Before the foundation of the world," yet it did not exist until after Christ's ascension.

In the summer of the third year of Christ's ministry, when Israel had practically rejected Him and He was entering the "shadow of the cross," knowing that the offer of the kingdom would soon be withdrawn, and the Church be set up, and wishing to prepare His disciples for what was coming, He took them over into Caesarea Philippi, and there asked the question—"Whom do men say that I, the Son of man, am?" Matt. 16:13-20. After they had told Him what others said of Him, He said to them—"But whom say ye that I am?" And Simon Peter answered and said—"Thou art the Christ, the Son of the living God." And Jesus answered and said unto Peter—"Thou art

Peter, and upon this rock I will build my church; and the gates of hell (Hades) shall not prevail against it." Notice that there is here a little play upon words. It is from the Greek word "petros" that the word Peter is taken. "Petros" in the Greek means a stone, the small fragment of a rock, while the Greek word "Petra" means a rock, or large mass of stone. It is significant that in the Greek the word "Petros" is masculine, while the word "Petra" is feminine. The change of gender then is not without significance, as if it would distinguish Peter the man, from his confession that

"Christ was the Son of God,"

and that upon that confession, or upon Christ—THE ROCK, Christ would build His Church. That the "Rock" means Christ Himself is in harmony with other scriptures that speak of Him as a "Rock". That Peter understood that Christ meant that He Himself was the "Rock" is evident from Peter's address in Acts 4:5-12, where he says of Christ

"This is the STONE

which was set at nought of you builders, which is become the head of the corner"—that is the Corner Stone of the Building.

## WHAT JESUS SAID CONCERNING THE CHURCH

Matt. 13:18-18. This is the first mention of the Church by Jesus and it was near the close of His ministry. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," vv. 17, 18.

Here Jesus used the word "ecclesia." This is a Greek word often used to denote a council of any kind, called out for a special purpose. Here Jesus uses it to designate His called-out ones. They are to come out from the world and unbelievers, and to be a special body putting into practice those things that Jesus taught while He was on earth. It is true that Paul doctrinized the Church but he did it by divine authority. It has been said that Jesus did not doctrinize the Church or leave any instructions, but we find in Matt. 18:15-19 that He said, "If thy brother trespass against thee, go to him and tell him of his fault, and if he will not hear thee take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he neglect to hear them, tell it to the church, and if he neglect to hear the church let him be as an heathen man and a publican." Here Jesus gave enough instructions that if strictly adhered to would settle every

church row in the world. This offsets, in my mind, every theory that may be offered concerning a church or body without any organization or without any power to function. Some claim that the Church is in heaven, others claim that it is made up of all members who are born again and that it is a spiritual body. Now if this were true, it would be impossible to submit to them a case of this kind. This sets forth proof that the Church has final action on transgressors, or those who will not obey.

The 15th chapter of the Acts of the Apostles sets forth clearly the attitude of the Church in the early days concerning questions of doctrine. When Paul came back from his missionary trip and found some who were teaching Judaism in the church at Antioch, he was called on to give his decision in the matter. Paul being well versed in the Church and its authority proposed to the church at Antioch that they send messengers to Jerusalem and let the Church and the elders pass on this question. They first called the bishops together, James being the overseer or moderator, and submitted the question of circumcision. Peter gave his version of the affair and stated that God had called him to carry the gospel to the Gentiles. Paul also made a speech and told how God had blessed him in carrying the message to the Gentiles. Finally they called the whole Church together. James being overseer, he finally gave his decision, found in Acts 15:19-27. This proves clearly that no local church had authority to pass laws and rules, or to interpret the Scriptures without the advice and help of the bishops in council. This decision or decree that James gave, was delivered to Paul and his company and there were two selected from the Church at Jerusalem to accompany them back to the local church and there confirm this decision. Nowhere in the scriptures do we find a body separate from what was known as the Church of God in that day.

## THE CHURCH WITH POWER TO DISFELLOWSHIP THOSE WHO OPPOSE AND WILL NOT ACCEPT THE BIBLE DOCTRINE

In Acts 20:29,30 we find, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Here we have a plain statement from Paul that there would be a crowd who would teach perverse things to draw away disciples after them. This proves that these proselyters professed the fullness of the blessing and through their fair speeches they would deceive and



draw away disciples after them.

In verse 28 of this same chapter, the Church is called the Church of God and overseers were appointed to oversee the Church.

In 1 Cor. 5 we have another case of transgression which Paul mentioned in his letter to the Church of God at Corinth. If you notice, this church was at Corinth and not in heaven. Here Paul mentions the transgression of one who had his father's wife, and he tells them to put him away. This shows the Church had authority to deal with such transgressions.

2 Thess. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Here Paul admonishes the church at Thessalonica to withdraw themselves from every brother that walketh disorderly. This means those who would not obey the doctrine.

1 Tim. 6:4, 5, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

Here Paul advises Timothy to withdraw from those who cause division contrary to the doctrine taught in the Word.

Rom. 16:17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

In Paul's letter to the church at Rome he gives practically the same advice as he did to the other churches. To mark one in the sense in which Paul is advising them would mean to disfellowship them. I suppose these characters that I have mentioned with these scriptures, at the time they joined the Church the Church thought they were all right, but after some of them backslid they were disfellowshipped, and some of them wouldn't accept the doctrines as taught in the Bible and they were withdrawn from. If there was any process by which they were added to the body other than being taken in by the appointed authority, they would have no right to disfellowship them, and in fact, it would be an impossibility. These scriptures make it plain that the Church is a literal, visible Church and was located at different places in Asia Minor, and they had authority to deal with their members ac-

cording to the instructions given them by the Church at Jerusalem. Nowhere in the Sacred Writ can we find where a local church had authority to act independent of the general Church with headquarters at Jerusalem, which handed down the doctrine.

#### HOW YOU GET IN

Of course the Church started on the Day of Pentecost. Acts 2:42-47. Here we have the plain statement in the 47th verse, "And the Lord added to the church daily such as should be saved." The Greek rendering is "such as were saved." How did God add these members? He has never worked independently of man. He used the apostles there to add these members to the Church. It could not have been otherwise because they were in charge. If they had been added by some divine process they would have had no right to disfellowship and we have proved by several scriptures that they did have authority to disfellowship.

In Eph. 2:21, 22 Paul writes the Church at Ephesus and compares it to a building and says, "In whom all the building fitly framed together groweth unto an holy temple in the Lord." Here this building had different materials that they used to construct the building. It had units of doors and windows, and it is said "fitly framed together."

Eph. 4:16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working

in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In making this comparison we are obliged to admit that all buildings are constructed by men who understand fitting the material in and the idea conveyed is that the workman knows how to put the material together to construct the building and we are sure that God has submitted the construction into the hands of men who are anointed and qualified of God to carry on this work.

#### THE NAME

Nowhere in the Bible is the Church mentioned only in connection with the Church of God. Jesus mentioned the Church in Matt. 16:13; 18:15-19. Paul calls it the Church of God in Acts 20:28; 1 Cor. 1:2; 1 Cor. 10:32; 1 Cor. 11:22; 1 Cor. 15:9; Gal. 1:13; 1 Tim. 3:5, 15; 1 Thess. 2:14. Here Paul is praising the people at Thessalonica because they had become followers of the Churches of God. Churches is in the plural and I am sure meant more than one but they were of the same name and practiced the same doctrine. In fact the Bible does not set forth any church in the New Testament except the Church of God, and we feel that we are in harmony with the Scriptures and have the approval of the blessed Holy Ghost when we teach and cherish the name Church of God with its doctrine and principles, which, if adhered to, will bring joy and victory to the millions of earth.

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## THE CHURCH

(Continued from page 3)

the pre-eminence." That's why ALL CHRISTIANS recognize Him as their divine Head. I'll challenge the world or anyone else to deny it. Tell every Christian, or any Christian, Christ is not their Head, and when you do you take away from them every precious truth, principle, and divine revelation they have ever had. For one, I wouldn't attempt to do it because I couldn't if I did attempt. Turn with me to Col. 1:24. "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the Church." Do I believe that we are born into a literal government? No! And it is immaterial to me whether or not we use the term "born in the Church". There are many other terms that could be used and that term within itself has no scripture that I know of to bear it out word for word; however, we will discuss it in a moment. Col. 2:17. "Which are a shadow of things to come but the Body is of Christ." You may close your ears and hearts, fill your minds with prejudice against this divine truth and revelation, but as for me and my ministry, Jesus shall have the pre-eminence. I have closed my heart against it long enough.

The Church, or Body, is Spiritual and we get into it by a spiritual process. Matt. 16:15-18. "He sayeth unto them, but whom say ye that I am? Simon Peter answered and said, thou art the Christ, the Son of the living God." The first confession that was ever made so far as divine revelation was concerned, that Jesus was the Christ. Verse 17: "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Revealed what? That I am the Son of God. No one can know the Lord without a divine revelation. Verse 18: "And I say also unto thee that thou art Peter and upon this rock I will build my Church; and the gates of Hell shall not prevail against it." What was the Church built on? It was built on a rock. Isn't that right? That Rock was Christ, and He is a spiritual Rock. 1 Cor. 10:4. "And did all drink the same spiritual drink: for they drank of that SPIRITUAL Rock that followed them: and that ROCK was CHRIST." Therefore, when men come to Christ (deny this if you can) they get on the Rock. I'll note that further a little later. Upon this Rock I will build my Church. The word CHURCH is not an original word. It is not found in the original text at all: there are two words in the original text that show what He built on a Rock. The word CHURCH in the original is ecclesia. It means the called out from,

or called out ones. We quibble a lot over the name. I believe it is fine to have the name we have, but we must acknowledge that the word Church was never used until the original text was translated. All right. We have heard the old story of Solomon's temple, a beautiful picture of the New Testament Church, but the trouble has been we have tried to build it instead of letting the Lord do as He wanted to do when He said, "I will build it." He brings us, or calls us, out of and into. Yes; out of darkness into light; out of death into life; out of sinking sand to a solid Rock on which He places us (Christ). No one dare deny this. The Lord places the timber in this building. Paul said, "He hath set the members in the Body as it hath pleased Him." Doesn't the Book say it? Who am I to select a Bride for the Son of God? He has committed unto me as a humble servant the ministry of reconciliation and it is the gospel message that does the selecting, the calling, the bringing in, through the mighty working of the Spirit. "Upon this Rock, Christ, I will build." Peter, what do you see? I hear him say, "I see Jesus, and He is the Son of God." Yes sir, rightly you have declared it, and upon that which you see I will build my Church. Can I put anybody in Christ? Did you ever? No! Do we not get in Christ by a divine process? And if we're in Christ are we not in His body? If we are not in His Body where are we? Surely every man in Christ is in His Body, the Church, and He is the Head. If we say that the Body of Christ consisted of a class other than the redeemed, or that we get in other than by a divine process, then we declare we put them in Christ and Christ has nothing to do with it. We do not have to be a Philadelphia lawyer to figure that out. "I will build my Church upon a Rock." Oh, the vision that He had! He looked back yonder for centuries, saw the Old Testament Church that the gates of Hell did prevail against; and when they died they went to Sheol, didn't they? Hades—They were prisoners of hope. Jesus stepped over the battlements of heaven before a dying world and said, "I will build my Church." The one I build the gates of Hell shall not prevail against like it did the Old Testament Church. "Say, Preacher, you put that last clause in there." I know it and will prove its worth. "They without us could not be made perfect." "Perfection did not come by the Levitical Priesthood but the bringing in of a better hope brought perfection." Jesus said to the thief on the cross, "Today shalt thou be with me in Paradise." Then He died and went where Jacob thought Joseph went, in the heart of the earth. Who? The man that had the keys of death and hell. What did He do? He preached to the spirits in

prison. He first descended into the lower parts of the earth and then ascended, leading captivity captive, on high He went and gave gifts unto men. He unlocked the gates of hell, for He had the keys of death and hell, and took the prisoners out that accepted the atonement. He came out of a dark domain a conqueror, triumphant over death, hell and the grave. He had purchased His Church with His blood, delivered the prisoners of hope, and is now the Head of the Church which He said "I will build." Though the gates of hell prevailed against the Old Testament Church it does not prevail against the New. The gates of hell are not trials and tribulations as many have said, but hell has a locality. Jesus has the keys of hell. Hence, He unlocked it and took the prisoner out and Paradise is no longer down but up. And so He said, (Oh, it was because of His love that He said it) "I will build a Church that hell will not prevail against." He told the Revelator, "I am He that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." As long as I stick to a man like that I will never go down. He is our divine Head. He is the divine Head of every true believer. Ask the believer if Christ is not His Head. The Church doesn't belong to us, but Jesus said, "I will build my Church." Human beings are too finite to manipulate the Body of the Son of God which is built upon a Rock. You know it's the truth. Turn with me to this scripture and notice more closely the word "will", which denotes future tense. Why did Jesus say, "I will build"? He could not have said otherwise, for His blood had not yet been shed, and He purchased the Church with His own blood. Therefore, it had to be future tense. He could not build the Church until He bought it. It didn't belong to Him. He had not yet died for it. He would not claim ownership to something He never paid for. Therefore, He could not say I am, or have, but "I will build." We will refer to several scriptures regarding this. However, before I do, by way of a parenthesis I want to insert this. (Whom did you get on the Rock, when you shook the preacher's hand or when you came to Calvary?) A child could answer that question. What did you do to do it? You dug deep until you struck the Rock, and the Lord placed you there and you are firm. Why? Because of a living hope that comes through divine revelation. Not only are you on the Rock then but you are also a true branch of a true vine. You act, and live like Jesus. Why? Because you are in Christ. Who put you there? The Preacher? No! You were placed there by a spiritual manifestation. This we will prove later. You now bring forth fruit produced by the vine. If not, He

cuts you off. This refers to the Church spiritual. The Father is the caretaker, husbandman. "Ye are God's husbandry (tillage) ye are God's building." You're on the Rock, Christ. You are in the true vine, Christ. You are getting substance from that vine,—love, joy, peace, etc. He is your Head. Therefore, surely you are in His Body, the Church. We turn to Eph. 2:12-22. "That at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope, and without God in the world." Someone said, "Brother, the Church never preached it like you are preaching it." Listen, it was never said how we got in until thirteen Assemblies had rolled by, and then the question was put in the question box asking how we got in the Church, and the committee answered by saying, "We get in by covenant." And I am glad for this for the New Testament is the Covenant. "But now in Christ Jesus you who were sometimes afar off are made nigh by the blood of Christ." Gentiles no longer are far off but made nigh by the blood. "For He is our peace WHO HATH MADE BOTH ONE and hath broken down the middle wall of partition between us." HATH. You say the cross doesn't amount to anything but don't forget, He said "He Hath" (past tense) made both one (Jews and Gentiles). How? "Having abolished in His flesh the enmity." Where? On Calvary. "Even the law of Commandments contained in ordinances; for to make in Himself of twain one new man (Body) so making peace." If He died to do that, if He rent the veil of the temple from top to bottom to do it, I believe He did it. What? Brought us into one Body. Let the Bible answer it for you. "That He might reconcile both (Jew and Gentile) unto God in ONE BODY BY THE CROSS. In one what? One Body. What did He say the Body was? The Church. In one Body (Church). By what? The cross. "Having, (putting it in past tense) slain the enmity thereby: and came and preached peace to you that were afar off and to them that were nigh." Thank God, He brought us into unity, didn't He? And came and preached to them which were afar off (Gentiles) and to them that were nigh (Jews). "For through Him we both have access by one spirit unto the Father." And that one spirit, God said, brought us into one Body. Plain, isn't it? One Body. "Now therefore ye are no more strangers and foreigners but fellowcitizens with the saints and of the household of God." Thank God! I'm not going to turn a cold shoulder to anybody. I have known of good works being split because people would not accept the theology that you had to belong to a literal body or or-

ganization to be in the Bride or Body of Christ. In my early ministry I was somewhat guilty of this, but never again. That which divides the people of the Lord certainly is a product of carnality. I see something more than just a small organization constituting the Body of Christ or the exclusive Church of God. I see a cross that stands in the center of the universe and through that cross we are brought into the Body of God's Son and He becomes our Head, worlds without end. Someone says, "Brother, you are free Pentecost." Just give me a little time to give you my entire stand. "He came and preached peace to you which were afar off and to them which were nigh." We are not a stranger or foreigner. Every true Christian drinks of the same fountain, is cleansed with the same blood, receives substance from the same vine, and follows the dictates of the same Christ; so it is not joining an organization that puts us into His Body or that makes Him our Head.—A thousand times, no. When the trumpet sounds the Bride will be constituted of that class who have come under the instruction of the divine Head who bought Her with His own blood. I am not talking through my hat; no sir. Men would like to smother this little two by four preacher and do all to besmirch his record but I am glad I can declare to the world and tell them I have a Christ who will stay by me in the face of every storm. Glory to God! I have tested Him and found Him to be real, and you folks in North Dakota know it's a fact, don't you? I just felt like saying that so I said it. "Now you are no more strangers, you are saints, fellow citizens and of the household of God." This household is none other than the Body, The Church. I can say that because I have the Book to stand on. "The Church is built upon the foundation of the apostles and prophets." Who? You fellows that were one time foreigners and strangers, but through the cross of Jesus Christ have been made nigh and become fellow citizens of the saints and of the household of God who are built upon the foundation of the apostles and prophets. The prophets prophesied of the cross and its effects and the apostles preached the cross and its realities. It is the only salvation for a dying world. The law and the prophets pointed to that time and they were a schoolmaster to bring us to Christ.—To the time of Christ, at which time He set up the Church by purchasing it with His own blood. Jesus Christ is the chief corner stone of this building. He broke down the middle wall of partition, tore the veil in twain, became the chief corner stone by uniting the Jew and the Gentile into one Body (Church) by the cross. Man does not put us into this Body, neither can he take us out.

Taking names off from Church records does not put us out. I am speaking of the spiritual Church of which Christ is the chief corner stone, the building built upon the foundation of the apostles and prophets, which is the Church, the Body of Christ. 1 Tim. 3:15. "\*\*\*\*\*the house of God which is the Church of the living God." This shows the Church and the house are identical. We have shown that the Church and the Body are identical. We have shown that we got into this Body by the cross, and reconciliation was made through His blood. Thus we see that through the new birth or divine process we are affiliated and are no more strangers and foreigners but fellow citizens. Thank God forever! Someone says, "How old is this theology?" I answer, "It is as old as the New Testament." I have seen for some years that it was inconsistent to say that we were the exclusive Church out of which would come the Bride. I well know that we are only thirty-some years old and I cannot conceive that the Lord has been two thousand years trying to get a thirty-six year old Bride. I may be branded as a "born-inner" as some say. Well, we are born in the world, a natural kingdom, and Jesus said, "Ye must be born again", so it's not so far from the mark. And the Bible says, "As it is in the natural so it is in the spiritual." This, however, is not a debatable question. We may take it or strike it out. Bud Robinson said, "Use cow-sense; eat the hay but not the brush." We have shown you that the house of God is the Church and we get in it through the man of God, Christ the Son of God. 1 Pet. 2:1-7. "Wherefore laying aside all malice, and all guile, and all hypocrisy, and envies, and all evil speaking as new born babes desire the sincere milk of the word that ye may grow thereby: if so be ye have tasted that the Lord is gracious to whom coming as unto a living stone (contact the living stone and you contact the building) disallowed indeed of men but chosen of God and precious. Ye also as lively stones are built up a spiritual house and royal priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ; therefore also it is contained in the scripture, behold, I lay in Sion a chief corner stone." (out of Sion Jesus came) "Out of Zion the perfection of beauty God hath shined." "Elect, precious; he that believeth on Him shall not be confounded." Because you are come to a living stone, a spiritual stone. Glory to God! We come to a living stone and He fills us with living water, with spiritual life, makes us a royal priesthood and a holy nation. A SPIRITUAL HOUSE (Church). I can't build a house that hypocrites cannot get in but none will get in this spiritual house that Christ has built. Nothing rot-



ten in God's Son's Body. Everyone ought to know that. "Unto you therefore which believe He is precious." Unto who? The believer. Because they are in a spiritual house. "But unto them which be disobedient the stone which the builders disallowed the same is made the Head of the corner."—The corner of the building which Jews and Gentiles may both enter, thus constituting His house, the Body, the Church. Read Heb. 3:1-6. "Wherefore holy brethren, partakers of the heavenly calling consider the apostle and high priest of our profession (when and where do we get our profession? When we meet Him at Calvary and He becomes our apostle and high priest.) Christ Jesus who was faithful to Him that appointed Him as also Moses was faithful in all his house. For this man was accounted worthy of more glory than Moses (the man, Christ) inasmuch as He who hath builded the house hath more honor than the house. For every house is builded by some man but He that built all things is God, and Moses verily was faithful in all his house as a servant for a testimony of those things which were to be spoken after but Christ as a Son over His own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (How do we stay in this house? By holding fast the confidence, rejoicing of the hope unto the end. Moses was just a servant in his house. Christ was a Son over His house. That was the New Testament house, and if we are it exclusively, that is, our organization, then J. H. Walker is the head of the Body of the Son of God. I say that would be ridiculous and absurd. But Christ is the Head of the house, whose house are we if we hold fast our profession, which profession we get at Calvary.) He wrote this to the holy brethren. Holy brethren are holy because of holy blood. Years ago we were taught that A. J. T. was the anti-type of Moses and was the Head of the New Testament Church. Yes, so brightly he shown that Moses was in the shadow. I would say, "That's hum bug." But Christ, the Son, put Moses, the servant, in the dispensation of the shadow. So we get into the Body by the cross and through the blood and we are automatically put out when we leave the cross and the blood. We stay in by holding fast the confidence and the rejoicing of the hope firm unto the end. Thank God for the confidence He puts in our hearts when we find the Savior. Read with me Eph. 3:6-21. "That the Gentiles should be fellow heirs and of the same Body (Church) and partakers of His promise in Christ by the gospel. (How do we get in the Body and become partakers of the promise, that is, the Gentiles? It was by the gospel) Whereof I, Paul, was made a minister ac-

cording to the gift of the grace of God, given unto me by the effectual working of His power. Unto me, who am less than the least of all saints (Paul recognized ALL SAINTS) is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." What did Paul preach? The Mystery. That was the ministry of reconciliation brought through the cross which was to the Greeks foolishness, to the Jews a stumbling-block; thus, a mystery. Is it a mystery to you? Lord help us to see that the cross is the central theme of all divine revelation and through it we receive reconciliation. "And make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ to the intent that NOW unto the principalities and powers, in heavenly places might be known by the CHURCH, the manifold wisdom of God according to the ETERNAL PURPOSE which He purposed in CHRIST JESUS OUR LORD." My dear brother, this is beyond anything that man has ever made and it'll take more than the right hand of fellowship to enjoy its realities. What did He purpose in Christ Jesus to do? Was it not redemption? Yes, and it came through the cross. "In whom we have boldness and access with confidence by the faith of Him, wherefore I desire that ye faint not at my tribulation for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the WHOLE FAMILY IN HEAVEN AND EARTH IS NAMED." The family HAS A NAME. What do you suppose the name is? My father's name is Walker. Do you suppose my name would be John Brown? Well, if the family of God is named we may expect that they are named after Father God and they're named in heaven and earth. Why in heaven? Because some of them have died and gone to heaven. Mother slipped away a few years ago speaking in tongues and shouting the victory. She's in that heavenly number. The family remains also on earth, and it's God's family, and that family was bought with blood. If not it could not have become God's family. Therefore, there is no difference between this family, the Body or the Church. These are all synonymous terms. Paul said, "Ye are come to the general Assembly of the Church of the first born which are written in heaven, to the spirits of just men made perfect, to a heavenly Jerusalem." It's exactly the same crowd that Paul referred to when he spoke of the family. The spirits of just men have already been made perfect because of being in the heavenlies, etc. Any fair thinker knows that Paul would not break the trend of his message when it was directed to the

Church and go to talking about God's family which are named in heaven and earth if God's family was not the Church. "He would grant unto you according to the riches of His glory, to be strengthened with might in the inner man by His Spirit, that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with ALL SAINTS, what is the breadth, length, and depth, and height." Who is a saint? Just the folks who unite with our organization? No! Everybody knows better than that. He said, "I want to comprehend with all saints" "And to know the love of Christ which passeth knowledge, that you might be filled with all the fulness of God, now unto Him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, worlds without end, Amen." If a man can get by such plain scriptures as these he must be a desperate case. We turn to Acts 20:28. "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God which He has purchased with His own blood." Where did He purchase it? When did He purchase it? He purchased it two thousand years ago nearly, on Calvary's cross. When is that blood applied? When you join the Church, an organization, or when you come to Calvary? Everyone knows its when you kneel where the blood was spilt, at the foot of the cross. You may say, "Brother Walker, you are getting terrible." Well, I want to show you the spiritual phase of this so you will never forget it. Col. 1:19-24. "For it pleased the Father that in Him should all fulness dwell; And having made peace through the blood of His cross by Him to reconcile all things unto Himself: by Him, I say, whether they be things in earth or things in heaven and you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled: (hath—past tense) in the body of His flesh through death, to present you wholly and unblameable and unreprouvable in His sight if ye CONTINUE IN THE FAITH GROUNDED AND SETTLED and be not moved away from the HOPE of the GOSPEL which ye have heard and which was preached to EVERY CREATURE which is UNDER HEAVEN whereof I, Paul, am made a minister." Paul was made a minister of the gospel by the grace of God which gospel put every adherent into the BODY of His flesh through death. How do we get into His BODY? Through His death. That's plain enough, isn't it? "Who now rejoice in my sufferings for you and fill up that

which is behind of the afflictions of Christ in my flesh for HIS BODY'S sake which is the CHURCH." Acts 10:34-35. "\*\*\*\*\*But in every nation He that feareth Him, and worketh righteousness, is accepted with Him." I am not going to put a fence around me or anybody else and say "If you want to have fellowship with us, join us." But we have spiritual fellowship and are in the same Body because we came to the same cross and were cleansed with the same blood.

Now to take up another thought which we spoke of before. We are put in the Body by the Spirit. 1 Cor. 12:13. "For by ONE spirit are we ALL BAPTIZED into ONE BODY whether we be Jews or Gentiles, whether we be bond or free, and have been ALL made to drink into ONE SPIRIT." We found out the BODY is the CHURCH; we now find out that we are all baptized into one Body by one Spirit because we've been made to drink into one spirit. This is not the Baptism of the Holy Ghost, but the Spirit is God's agent that puts us in the Body. If we are hid with Christ in God we are then immersed, submerged, buried, baptized into Christ. Therefore we are in His body and have put on Christ, and every student knows this is an operation by the spirit. How can a sound mind deny it? Therefore, the Body composed of every true believer. 1 Cor. 10:16-17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? "For we being many are one bread and one body: for we are all partakers of that one bread." A man could be blind and still see that we become one Body (Church) by partaking of one bread (Christ). Why should we try to get around such simple scripture as this? Surely we have enough discernment to see this simple truth. This may make me unpopular, but I must declare my convictions which I think are biblically sound. We partake of the broken bread representing His Body. We partake of the wine representing His blood, and if it is a fact that we as an organization compose the Church of God exclusively then I say we should forbid every other organization on earth from taking the Lord's Supper or any other ordinances in the Bible because ordinances are given to the Church and no one has a right to them but the Church. Consistency is a jewel. Every ordinance that was practiced outside our ranks would be done illegally and illegitimately and those who took the Lord's Supper ate and drank damnation to their souls. Can you swallow that kind of theology? I can't. So we have seen that we get into the Body by partaking of that bread. Acts 2:47 says, "The Lord added to the Church daily

such as should be saved." Jesus said He would build the Church and here He is adding, and I shall continue to allow Him to do it. When He says He adds such as should be saved I believe He does just that. Someone tries to fall to the marginal rendering for help. Yes, we go to the margin when it suits us, and when it doesn't we don't. The origin of the Church in my mind is not a question hard to understand. It could not have started before CALVARY, that is, the New Testament Church, because it was purchased at Calvary and there was some form of system and government before Pentecost, and at Pentecost the Church was endued with power. 1 Cor. 12:18 tells us "The Lord set the members in the Body as it pleased Him." I'm sure He knows who He wants in His Body. He adds and sets them in. All these biblical terms are synonymous and carry the same meaning. 1 Cor. 3:16-17 shows that it is a holy temple. Col. 2:19 shows "Not holding the head, from which all the Body (Church) by joints and bands have nourishment ministered, and knit together increases with the increase of God." If it increases with the increase of God we know it certainly is a spiritual work, and every member is flesh of His flesh and bone of His bone. Eph. 5:22-33. "Wives submit yourselves unto your own husbands as unto the Lord for the husband is head of the wife even as Christ is the Head of the Church, and He is the savior of the body. Therefore as the Church is subject unto Christ so let the wives be to their husbands in everything. Husbands love your wives even as Christ also loved the Church and GAVE HIMSELF FOR IT that He might SANCTIFY and cleanse it with the washing of water by the Word that He might present it to HIMSELF A GLORIOUS CHURCH not having SPOT or WRINKLE or any SUCH THING but that it should be HOLY and WITHOUT BLEMISH. So men ought to love their wives as their own bodies. He that loveth his wife loveth himself. No man ever yet hated his own flesh but nourished and cherished it, even as the Lord THE CHURCH: for WE are MEMBERS OF HIS BODY, of HIS FLESH, and of His BONES. For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh. This is a great MYSTERY but I speak concerning CHRIST and the CHURCH." The old statement "Were you born to your wife?" If so you were born in the Church. Did you ever stop to think that Paul was not speaking of the non-church member? He is nowhere to be found here. He was speaking of the Church specifically. Let's look at this more closely and see how it looks. They say you have witnesses when you are

married, and when you join the Church there must be witnesses there. When there is a wedding some one is married; so then, whenever we took a member in the Church it would be a wedding. I speak of our organization. Therefore, if our organization has sixty-thousand members it's been married sixty-thousand times. It was married over four thousand times last year. It's quite a Bride for the Lord to get, having been married so many times. Let's be honest with the scriptures. But there will be a marriage when the great Head of the Church unites with His Body, the redeemed of the Lord; and the saints from this world will be caught away to the marriage of the Lamb. You say, "Brother Walker, you've not said a word about government yet." We will be there soon. The Church Paul is speaking of here is one that Jesus has died for, one that is washed or cleansed with the washing of water by the word. It is without spot or wrinkle or any such thing. Organization under the governorship of man can never present such a Church. That Church is the blood-bought from Calvary to the end of the age, and He will present it to the Father without spot or wrinkle or any such thing; it will be holy without blemish. Thank God forever! There isn't a human organization on the face of the earth that will ever be that way. The only way that I could have a Church like that would be to be as wise as God and read the hearts of all men connected thereto, but we as humans look at the outward appearance and God looks at the heart. Was that old fornicator flesh of His flesh and bone of His bone? No! Do you think He belonged to the spiritual Church? Here is a twenty-five cent piece. I put it in my mouth. Is it a member of my body? Of course not. And whenever you think you can take an old moss back and put him in the Body purchased with blood you are mistaken. You may put him in a human organization but not in the blood-bought Body of Christ. Were those folks Diotrophes turned out turned out of the Body of Christ? If so and the Lord would have come and the judgment set they would have gone to hell. Were those men who crept in unawares in the Body of Christ? If they were, when Jesus comes He's going to have some operating to do on His Body, for surely that bunch would never get into the glory world. These men were in the Church organization or the Church organic, and they were dealt with locally. Here's where the sticker comes. Paul said he set government in the Church. First the Church, and in it government was placed. Therefore, we can handle such men as the fornicator in Corinth, Diotrophes in third John, or those who crept in in Jude. This government set in the Church is something that we can join



ourselves to as we do in our organization. However, we do not have a monopoly on it. Remember, the Bible is for all mankind. Government was set in the church gradually. Paul was the greatest disciplinarian the Church ever had and he came along years after Pentecost. He set helps in the Church which gives every true body of believers the right to make rules and regulations to cope with the age in which they live and this, the Church of God which we represent has done and which we have a perfect right to do. I do not wish to be misunderstood. I believe in true Church government whereby we can take care of our membership as an organization. God has granted us this and I think that we should put it in practice. We have a Church Roll, just a help to good government, but we would have a hard time to find where anyone joined the Church in the New Testament. But you will notice that we are now talking about the organic side and I believe that we should join the organization which is taking the New Testament as its only rule of GOVERNMENT and DISCIPLINE. Therefore I love the Church of God with which I am affiliated because of her teachings and principles. I have taken as many into our ranks this year by the right hand of fellowship as any previous year of my ministry. I have also turned out a few. So you may see my position clearly.

Going back to the first phase of the Church again, 1 Cor. 12:7-13 shows that gifts were set in the Church. Do we mean to say they were just set in our organization started thirty-some years ago? Certainly not. I know of many who have had as much power in healings, interpretations, etc., out of our organization as in. This is positive proof that the Church is constituted of true believers who are following the spirit and walking in the light and not a particular organization. If the Lord was to come tonight the Church triumphant would be made up of the saints beloved in Christ Jesus from Africa, India, Europe, America and all other countries. What a gathering that will be when the blood-washed are gathered home! In closing I must state in brief that I believe in the Church as a spiritual Body, which we get into by the new birth, and in that Body government is set of which we compose a part as an organization, which organization or church we join, which is a literal body. May the Lord bless you all.

#### ADDED REMARKS FOR EVANGEL

We feel we should give a little more consideration relative to the literal phase of the church. First, we consider the Church universal or spiritual being composed of every true believer who through the cross, being purchased with blood, be-

comes a member. It is in this body that government is set but it is exercised locally or in local assemblies. The Church is literal because of being made up of literal human beings, and government is given to them as outlined by the scripture. Government does not make the Church; blood purchased that. But in this universal body (Church) government is set. Thus we have a house within a house, or a wheel within a wheel;—government within the church. It is not that the Church sets forth two bodies;—but two parts of one Body. I will illustrate it this way: you take a large circle which represents the blood-bought Church, into which Church we enter by the cross. We visualize smaller circles in this large circle, and I would say that we as an organization represent one of the small circles, but we are not the whole circle. There are numbers of full gospel people who have good government, have the gifts manifested as much as we, and follow the ordinances of the Church as outlined by the scriptures, teach sanctification as a work of grace, etc. They are also a part of this whole circle. Take the great full gospel work in Norway which has the greatest local Pentecostal work in the world, and is recognized by the Norwegian government as such. They are a part of this Body, and many others that we could name are a part of this Body, universally speaking. If we all believe in the work of the blood and the cardinal principles of divine truth and are working for the same interests (the salvation of souls) are we not serving the same Head? Certainly so. You may say, "Well, we are to be joined together in the same mind." Whose mind? The mind of Christ. Do we get that mind when we join our organization? No; but when we find the Lord. Same mind? Yes. We preach the same Christ; we recognize the same spirit; we honor the same God; we recognize the same blood; we believe in the same heaven; the same hell; we rejoice in the same hope; we enjoy the same confidence; we feed from the same vine; we look forward to the same resurrection; we are headed for the same country; we look for the same City; we enjoy the same promises; we rejoice in the same covenant; we are waiting for the sounding of the same trumpet; expect to be to the same table at the same Marriage Supper and rejoice together with Him, worlds without end. (He has bought us) Why segregate ourselves from the rest of the Body of Christ and allow a spirit of prejudice to get in our hearts? That is carnality. If we know the mind of the spirit the Lord wants that prejudice torn down. In our organization we have a perfect right to carry out all the government that God has for us. I shall grant the other organizations the

same privilege. I have no mud to sling at any, and the sooner we stop slinging mud the greater our field of possibilities will become. If you see your brother in a fault go to him, if he won't receive you take one or two more, if he won't receive them tell it to the church. This is to be done locally as it is dealing with a member of a local church. This, we as an organization known as the Church of God do, but will we forbid others from doing it? Isn't that part of the Bible given unto them as well as unto us? Do we have any particular monopoly on the Word of God? Certainly not. But in dealing with the disloyal member as outlined by the scripture shows the literal phase of the Church which every organization has a right to practice, and will practice if they follow the scripture. This shows Church order. Paul said, "Put away from among you that wicked person." And everybody that will take the New Testament has a right to do just that. He has not confined this order just to one particular movement. Organization is in God's economy and I think we have the closest of any body or Church on the face of the earth and everybody has a right to feel that way unless he finds light where he can get more. I have preached it in the Church of God for eighteen years and have no thought of ever quitting. I have never been afraid to declare my convictions and my theology relative to this article has been considered for years and I believe that it is well founded.

Just a question: if we are the exclusive Church then Christ had no Church or Body for hundreds of years, did He? And if He had a Body (Church) before we started then we are not it exclusively, but I say again, if we are the exclusive Church of God then Christ was a bodyless head for centuries. That sounds spooky to me. One party said to me not long ago, "Christ had a Body in the dark ages but it was unorganized." In other words, He had a foot in one part of the country, a hand in another, and an ear in another, and an eye in another, etc. And too, if it held good that He had a Body unorganized then He still has one now, because we have not covered but a little speck of this universe; and too, if that be true, and we are being gathered into the Body a piece at a time we still lack quite a lot of being a complete Body. This same party asked me if Christ was the Head of the Church and God was the Head of the Family, and the Church and the Family was the same, then did not the Church have two Heads? Well, a wife has three heads;



(poor thing) the head of the wife is the man, the head of the man is Christ, the Head of Christ is God. Christ never claimed any divine authority within Himself. He said, "My Father doeth the work." What He received was from His Father.

Our ministry preaches the seven churches in Asia as referring to the seven periods of the church age, from Calvary to the Rapture and more. If that theology is true, which I believe it is, who represented the Church of which we all preach and speak from the time of the apostasy until we started? We will either have to change our teaching on the seven church periods or we will have to break down and admit that the Church of God existed throughout the entire New Testament age and that we are not it exclusively.

Just another question: He said He purchased the Church with His own blood. When is that blood applied? When we join an organization or when we come to the purchaser? You may answer.

Another question: He said He would present the Church without spot or wrinkle. Do you think our ministry through human organization will accomplish the task? Or do you think that the blood of Jesus is that which washes out the spots and erases the wrinkles? This you can easily answer. We might as well tell the truth. Our background and the background of every organization has been too dark to try to hold that any human organization will become spotless and wrinkleless through human means. You say, "But Brother Walker, the Bride is coming out of the Church." Then that means no one is in the Bride unless they are in our organization. In other words, joining our organization is the test of fellowship by which we become eligible candidates for the Bride of the Son of God. Do you think that will stand the test? A thousand times no. I am not saying what the Bride is coming out of, only that I know it's coming out of a dark, sinful world, washed in the blood of the Lamb, pure, holy, harmless and undefiled, without spot or wrinkle. Just a thought: if the Body is the Church, which the Bible teaches it is, will He take the insides of His Body? I feel we ought to study and be consistent.

Please note: Matt. 16:15-19 shows the Rock on which the Church is built is a divine revelation. Acts 2:47 shows that the LORD added to the Church which was built on the Rock. (I am sure I am safe when I allow Him to add. He purchased the Church with blood; He ought to be privileged to make His own selection.) 1 Cor. 12:12-28; Rom. 12:4-5; He compares the Church to the human body. In Acts 20:28 He purchased it

with blood. Eph. 1:21-23; 4:12; 5:23; Col. 1:18-24; 2:17 shows the Church and the Body are the same. Eph. 2:13 shows that we are made one by the blood of Christ. Eph. 2:18-19 shows through Him we both have access by one spirit unto the Father and are no more STRANGERS and FOREIGNERS but FELLOWCITIZENS with the saints and of the HOUSEHOLD of God (The Church). Eph. 2:20 shows we are built on the foundation of the apostles and prophets (the building started long ago and is still in progress). Eph. 2:22 shows that we are builded together for an habitation of God through the spirit (or through the spirit we are builded together for a habitation of God). Eph. 3:6 shows that Gentiles were partakers of the promise and of the same Body (Church) by the gospel. Eph. 5:25-27 shows Christ gave Himself for the Church (on Calvary) that He might sanctify and cleanse it (The Church) with the washing of water by the Word, that He might present it (The Church) to Himself a glorious Church not having spot (spotless Church) or wrinkle (wrinkleless Church) or any such thing, but that it (Church) should be holy (holy Church) and without blemish (Church without blemish). 1 Cor. 12:13 shows we are put in the Church by the spirit. Eph. 5:13 shows every member (all members are) is flesh of His flesh and bone of His bone. (Close relationship isn't it? Too close for hypocrites.) Col. 2:19 shows the Church increases with the increase of God. (This shows spiritual growth.) 1 Cor. 3:16-17 shows it is a holy temple. 1 Pet. 2:5 shows it is a spiritual house made up of lively stones, a holy priesthood offering up spiritual sacrifices acceptable to God by Christ Jesus. (No hypocrites in that bunch.) 1 Tim. 3:5 shows the house of God is the Church of the living God. Heb. 3:6 shows members compose this house ONLY as they hold fast the profession of their faith unto the end. 1 Cor. 10:16-17 shows that by partaking of that one Bread (Christ) we are members of that one Body (Church). The above scriptures refer to the universal phase or the universal realm of the Church. In this spiritual realm He sets government. 1 Cor. 12:28; Matt. 18:15-18 shows He sets within it Church discipline. 3 John 9-10 shows authority can be wrongfully used. Acts 15:1-29 shows the Church in conference. 1 Cor. 5:1-13 shows the Church had gross immorality in it and they were ordered to cleanse it. 2 Thess. 3:6 shows the Church is to withdraw from the disorderly. 1 Tim. 6:3-5 shows we are to withdraw from false teachers. 1 Cor. 7:17; 11:34; Titus 1:5 shows order in the Church. Jude 1-4

shows ungodly men crept in unawares. This refers to the organization, and to make the organization more powerful we have taken on a Church record or roster, a means of support for the Aged Ministers, system of tithing, our interest in Sunday School work, our different training schools, our help to widows of deceased ministers, our care for orphans. Yes, our General Assembly. All of these things make up a mighty and powerful organization. We (ministers) take members into this body and turn out members. It is this organic body and all other organic bodies who take the New Testament as their only rule for government: and discipline that the last number of scriptures refer to. So we find our literal and spiritual connections, the invisible and the visible, the inorganic and the organic.

Final Note: I shall be happy to hear from anyone relative to this article. Just address me, Grand Ledge, Mich. My soul is at stake. If I need help from the scriptures and you can help me, this I will appreciate. Your soul is at stake also, and it is my desire to help you all I can; hence this article. Many scriptures have been used by ministers which refer directly to Israel and have nothing to do with the Church whatever and that is why many have become confused. For instance, the passage "thou shalt be called by the name that the mouth of the Lord shall name, and all the world shall be afraid of thee." This is directed to Israel, and Israel alone. Another in Numbers 6:27, "They shall put my name upon the children of Israel and I will bless them." This belongs to Israel alone. Deut. 12:5 says, "God shall choose out of all His tribes to put His name there." Another scripture to Israel. Isa. 62:2, "And the Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name." This refers to Israel in the millennium. Isa. 62:12, "And they shall call them the holy people, the redeemed of the Lord and thou shalt be called sought out, a city not forsaken." This is a promise to Israel in their restoration. Isa. 66:5 "Your brethren that hated you and cast you out for my name sake said, Let the Lord be glorified." This is a scripture to Israel. Isa. 2:2, "And it shall come to pass in the last days that the mountain of the Lord's house (Old Testament house of Israel) shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow into it." This again refers to Israel in their exaltation in the millennium. John 10:16, "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there

shall be one shepherd and one fold." This refers to the Jews and Gentiles. There are only three classes of people to which the Lord speaks: the Jew, the Gentile, and the Church of God. If this fold in the above scripture refers to the Church in its organic form, Jesus being the door of the sheepfold, so He says, then we would be born into a literal organization. This, of course, is wrong. But it refers to a spiritual body which constitutes Jews and Gentiles; the middle wall of partition being torn down between us, bringing us into the one fold, (spiritual fold, Body, Church, Family, Household, Kingdom, Bride). I have for years tried to discriminate between the Church, the Kingdom, the House, etc., but I have quit technicalizing on the Word of God and have found that these terms are all synonymous (with the exception of the Kingdom, which has two phases). And that all originate at the same time and place through one great character, Jesus the Son of the everlasting Father. They finally culminate in one great reward, the reward of the saints. John 11:52, shows this "For He died not for that nation only but that also He should gather together in one the children of God that were scattered abroad." This, of course, was done through the cross, at which time the early church and all that appertained thereto had its beginning. Paul, in writing to the Corinthians, 1 Cor. 1: 1-3, wrote to the Church at Corinth, to them that are sanctified, CALLED TO BE SAINTS WITH ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD, BOTH THEIRS AND OURS. (Our Lord and their Lord.) He wrote to these brethren everywhere and admonished them in verse 10 "By the name of the Lord that all speak the same thing, that there be no divisions among them, but they be perfectly joined together." (Join-Webster: To associate ones self with, to unite in prayer, to join or unite in song.) In the same mind. This is for all men. So all scripture must have its proper setting for Jew, Gentile, and the Church of God.

Editor's Note: This article has been put in the paper according to a promise. A few weeks ago I had some correspondence with Brother Paul H. Walker and he seemed to think I was showing partiality and said I wouldn't put his views on the Church in the Evangel. As he is a bishop in the Church and one of the Twelve, he has a right to the paper. This doctrine is a radical change in the old tenets and teachings of the Church of God as have been interpreted from the Scriptures. Brother Walker admits himself that his views are a change. This editor does not

believe this is Church of God doctrine and I hope those who love the Church will not be offended. When we think of how God has blessed the Church under the old tenets and teachings made plain by the Bible and has caused it to cover the United States, islands of the sea, and some foreign countries, it makes our hearts glad, and I believe it is because we have strictly adhered to the precious Word of God.

#### EXPLANATION

I asked the General Overseer to express his opinion as to whether I should publish this article or not. He had it in his possession several days and left without giving me any word. I sent him a special delivery letter and asked him to wire me but he did not reply. After the paper was all set and galley proof read a telegram came from Paul H. Walker to J. H. Walker (J. H. Walker was in Texas) and it was read to me by the General Secretary. Paul H. Walker stated in his telegram that he was reluctant to withdraw his article but would submit providing all Church subjects were discontinued. I could not afford to withhold all Church subjects from the Evangel which is the official organ of The Church, and for this reason I am letting this article be printed. I have had no notice from the General Overseer.—S. W. Latimer.

#### REQUESTS

I request prayer for the healing of my body. I have something like cancers coming on my body. There are around a hundred or more on me. The doctors want me to go to the hospital but I don't

want to go, I want to trust the Lord. Pray till your prayers go through. Also remember my husband, he is afflicted in his body. He is a minister and loves the work. If anyone feels like sending an anointed handkerchief, it will be appreciated.—Your sister in Christ, Mrs. El-nora Hardin, Ruth, N. C.

#### Satisfied or Contented?

(Continued from page 1)

When he went broke, instead of going on relief or appealing to the churches for help, he got a job and went to work and ministered to his own necessities in time of emergency.

Little fellows, cowards, job hunters, lazy people and hired preachers fret and fume because of adverse circumstances. Big, brave, noble, God-sent preachers of the Word never do.

Little hireling preachers run away to another field when difficulties arise. Real shepherds stay on the job and overcome the difficulty.

A real soldier of God is never satisfied with his circumstances but if he will he may, as Paul did, learn to be independent of them.

#### STATE CONVENTIONS

Arkansas	Aug. 13-15
Kentucky (Somerset)	Aug. 20-22
Missouri	Aug. 27-29
Maine (Appleton)	New England States,
New Hampshire, Vermont, Mass., R. I.,	and Conn.—Sept. 1-7.
New York	Sept. 7-8
District of Columbia	Sept. 9

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